The favour of Ar-Rahman in seizing the opportunity of Ramadan

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All praise is due to Allah, and Allah's Peace and Blessings be upon His Final Messenger, his pure family, his noble Companions, and all those who follow them with righteousness until the Day of Judgment.

Due to wisdom which Allah knows, he created the creation with differing attributes, changing characteristics, and various dispositions, from them are the poor and rich, the strong and weak, the gentle and friendly, the rude and harsh, the hardworking and eager, the lazy and careless.

He then sent to them his messengers, legislated laws for them which will allow for them to rise above despicable attributes, purify their hearts from the evils of sin, from low desires, enlighten them from the darkness of suspicions and the destructiveness of doubtful matters, clear the limited vision caused by ignorance, hence came the ruling laws, in line with the requirements of the inner dispositions which he created, and as a guide for the minds, to control it from wildness, so that it does not exceed its limits, to deter and restrict it from following its desires, for it is the truth in which there is nothing beyond it except falsehood, and the guidance in which there is nothing other than it except for misguidance, the light in which there is nothing beyond it except for darkness, the peacefulness that one does not leave only to fall into chaos, the comfort in which only distress and restrictedness oppose it; {"And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. * He will say, My Lord, why have you raised me blind while I was [once] seeing? * [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."), Allah (سبحانه وتعالى) also said: {Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].} [Al-Ma'idah: 50], And he Also Said (سبحانه وتعالى): { Certainly did Allah confer [great] favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.} [Ali'Imran: 164].

He who believes in his Lord, surrenders his ligaments and heart to him, obeys his laws outwardly and inwardly, so his soul finds pleasure, therefore it yielded its harvest, and settled its conditions, and obtained its purity and Taqwa. For It is the great favour, in which no other favour is greater than; and the great bounty and absolute grace which no other bounty or grace compares to. For it is only to further a servant, in his steadfastness and servitude to Allah (سبحانه وتعالى), and on the straight path which you will not see therein a depression or an elevation, and that is what we ask Allah (سبحانه وتعالى) repeatedly to guide as to, and keep us steadfast on, { Guide us to the straight path - * The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray.} [Al-Fatihah: 6-7].

Furthermore, it is the ultimate request, and the end purpose, for Allah (سبحانه وتعالى) said, in favour of his servants and his beloved prophet (صلى الله عليه وسلم): {And if it was not for the favour of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the book and wisdom and has taught you that which you did not know. And ever has the favour of Allah upon you been great.} [4:113]

He also said: {And remember the favour of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.} [2:231], and he also said (سبحانه وتعالى): {And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.} [49:7]. For the muslim is submissive, the believer is satisfied, that all the laws of Allah are wisdoms, whether we understand it or not, and all of it is a mercy, goodness and virtue.

For when the souls were as mentioned, fleeing if not controlled, becoming tired and bored if not made to rest, Allah (سبحانه وتعالى) divided his legislations, commands and rules according to the timings and forms which are suitable for the differing characteristics and attributes of the self, therefore givings everyone his rights, and fulfilling their share… furthermore, it is a legislation of the creator for the created,

and he is more knowing of their needs, weaknesses and strengths, and where it conceals Its acceptance and straying: { Does He who created not know, while He is the Subtle, the Acquainted?} [67:14].

And here we stand today at the gate of a season of mercy, to receive a breeze from the breezes of blessings, in which the acts of worship are greatened, good deeds are multiplied, sins are expiated, the gates of heaven are opened, every devil is chained up, the poor and needy are fed and given to drink, many people of sins are bridled from their wrongdoings, the lost (in sins) come back to their lord, for its nights are the best of nights, and its days are from the best of days, its virtues cannot be counted, for it is a bounteous spring which one scoops from, in order to achieve Taqwa, in it the caller calls: "O doer of good, proceed; O doer of evil, desist!", in it the gates of heaven will be opened, and the gates of hell will be closed… verily it is: {The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion.} [2:185], Allah made fasting in it obligatory, where he said: {decreed upon you is fasting}, for he made fasting its long days easy, he comforted their hearts by commanding them to take example in those who came before them, to be guided with their guidance, out of mercy for them and in order to encourage them, and to rid one of that which hangs to the soul, and turns them lazy, so he said: {as it was decreed upon those before you that you may become righteous - * [Fasting for] a limited number of days…} [2:183-184].

And due to this the prophet (ﷺ) used to let his ummah know the stature of this great month, and made clear to them its virtues, in guidance for them, in order to make the most of it, out of encouragement for them, in order to make the most of its nights and days, settings for them a great example in his speech and action, for all his guidance is great, and his light is the best: { Those are the ones whom Allah has guided, so from their guidance take an example} [6:90], {There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.} [33:21], so, from that which the prophet (ﷺ) made clear was the virtues of this generous month, and the stature of fasting and prayer in it, which makes the souls very keen (to do good), and strive to have sincerity for Allah in one’s actions:

Firstly: *Abu Hurairah (May Allah be pleased with him) reported:*

The Prophet (ﷺ) said, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven." And he also said: "Whoever prays during the night in Ramadan out of sincere faith and seeking its reward from Allah, will have all of his previous sins forgiven.". And he also said: "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven. " [Agreed upon all of them].

Secondly: *Narrated Sahl bin Sa`d:*

The Prophet (ﷺ) said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting." [Agreed Upon].

Thirdly: *Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:*

Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk. [Agreed Upon].

Fourthly: *It was narrated that Abu Hurairah said:*

"The Messenger of Allah said: 'There has come to you Ramadan, a blessed month, which Allah, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived." [Narrated by Ahmad, Nasai, and Al-Bayhaqi].

The hadith's which mention the virtues of this holy month, portray the multiplying of virtues in it, and encourage one to make use of his time are countless, and it is not intended for one to follow in a rush, for what we have mentioned (from Ayat

and Hadiths) is enough for the seeker of good, as it is recommended for anyone that wants the best for himself, is keen on purifying it, seeking goodness for it, truthful in seeking the high levels in Jannah, to prepare himself for hard work, therefore he must correct his state by performing many acts of worship, enlighten his heart by means of diversifying his righteous actions, discipline himself by means of fine manners, which those who are close to Allah (سبحانه وتعالى) possess, and set for it a frame so that it does not stray him from the path of the believers to the path of despicableness, and the careless wrongdoers, hence ones aspiration should not fall short in it, nor should one follow his desires, and simply wish from Allah (without action).

For it is only a short period of time (Ramadan), as it will finish, then there will be those who have won and those who have lost, for one does not know if he will reach the following ramadan, whilst he is strong, healthy, free from illnesses, and able to cope with that which is required from him during the day, or whether he will be under the ground, hostage to the earth, for this reason the prophet (ﷺ) would strive much in this blessed month to do multiple variants of good deeds, as he knew its virtue, and in order to teach his Ummah the virtue of this month, as a guide for them, so that they may follow the path of success in it, whether inwardly or outwardly, and to warn of the loss for he who wasted and had shortcomings in it, and announcing the lose of he who promised his self to do actions during this month, whilst not acting upon his promise, :{ "Oh, I wish I had been with them so I could have attained a great attainment."}, However regret will not return something which has been lost, nor recompensate it.

Therefore it is mandatory upon Muslims to work hard in seeking every act of goodness which is available to them, which its doors have opened for them, for the little act is greatened, and the great act is also further greatened, hence, one should not belittle any acts of goodness, nor become humble in anything which may bring him closer (to Allah سبحانه وتعالى), for one should take example in the prophet Muhammad (ﷺ), as he was a merciful advisor for us, in his speech, and actions, therefore he was described by his lord(سبحانه وتعالى): {There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you

and to the believers is kind and merciful.} [9:128], here are some of his mannerisms, Sunan, guidance's, so hold on to it firmly, and walk in it step by step:

From it: Giving much in Sadaqa, the different types of kinship ties, and the recitation of the holy Quran, for *Ibn 'Abbas (May Allah be pleased with them) reported:*

The Messenger of Allah (ﷺ) was the most generous of the men; and he was the most generous during the month of Ramadan when Jibril visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah (ﷺ) waxed faster than the rain bearing wind. [Al-Bukhari and Muslim].

And from it: Being keen on feeding those who are fasting, according to one's ability, so one may attain from Ajr as they had earned (the Sahabah), *for Zaid bin Khalid Al-Juhani (May Allah be pleased with him) reported:*

The Prophet (ﷺ) said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." [Narrated by Al-Tirmidhi]

Also: Sincerity to Allah Almighty in fasting and Qiyam, and to remove from the heart the impurities of Riyaa and that which corrupts the intentions, in order to receive the absolute greatest reward in Ramadan, which is the forgiveness of what has passed from his sins, as was mentioned in the previous Hadiths.

From it: Striving in the Qiyam of its nights, especially in the last ten nights, in which one night in it is greater than a thousand months, verily it is Laylatu Al-Qadr, *for 'Aishah (May Allah be pleased with her) reported:*

When the last ten nights (of Ramadan) would begin, the Messenger of Allah (ﷺ) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [Al-Bukhari and Muslim].

From it: is Jihad for the sake of Allah in all its forms, such as preparation, supplying, encouragement and looking after the families of the Mujahideen. For the two greatest and most honourable battles in the history of Islam were in the month of Ramadan, the Battle of Badr, Which was the day of criterion - the day when the two armies met, and the opening of Makkah, the clear victory, in which the most

honourable spot on earth was purified from the impurities of shirk and mushrikeen, and as the reward of the Mujahid in the month of Ramadan is very great, as so is fasting whilst in jihad- for those who are not weakened and their strength is not removed.

For Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "Every slave of Allah who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance of seventy years." [Al- Bukhari and Muslim].

And It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah said:

"Whoever fasts one day in the cause of Allah, the mighty and sublime, Allah will separate him the distance of one hundred years from the fire."

And Abu Umamah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "He who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance equivalent to that between heaven and the earth." [At- Tirmidhi].

From it: ijtihad in du'aa, whilst meeting the conditions which are a reason for his Du'aa to be accepted, from it is sincerity, presence of the heart, the lowering of the sound in it, the recognition of ones sins and asking for forgiveness, the repetition of it three times, the insisting in it (by repeating it much), In Surat al-Baqarah: The Almighty says: {And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.} [2:186], for it may be an indication to make the upmost use of this blessed month, and to specify it with much supplication as the gates of the heavens are open.

For It was narrated from 'Abdullah bin 'Amr bin 'As that the Messenger of Allah (ﷺ) said: "When the fasting person breaks his fast, his supplication is not turned back." [Narrated by Ibn Majah] Grade: Hasan.

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

(There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast. And, the supplication of one who has been wronged)

How needy we are knower days for much supplication, and to have Humility whilst performing it, and to make use of the hours of acceptance, in order to uncover the calamities which have afflicted the believers in general and the Mujahedeen in particular. So, Let us raise our hands to Allah Almighty in this holy month and supplicate the supplication of he who has been touched by evil, and to beg him the begging of the poor and weak, or he who the doors have been closed in front of him, and pray to him with the supplication of the lost, in which all means of going back and forth have been cut off from him.

So, let us take good example in the prophet (ﷺ) on the day of Badr, Narrated Ibn 'Abbas:

from 'Umar bin Al-Khattab, who said: "The Prophet (ﷺ) looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So the Prophet of Allah (ﷺ) faced the Qiblah, stretched forth his hands and began beseeching his Lord: 'O Allah! Fulfill what You promised for me. [O Allah! Bring about what You promised for me] O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth,' He continued beseeching his Lord with his hands stretched, facing the Qiblah until his Rida fell from his shoulders. Abu Bakr came to him, took his Rida and placed it back upon his shoulders, then embraced him from behind and said: 'O Prophet of Allah! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you.') [Narrated by Muslim].

Let us take care to encourage the weak from the women, children and elderly to supplicate for us, for their supplications are a great reason for opening, victory and livelihood.

For it was narrated by Mus`ab bin Sa`d:

Once Sa`d (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet (ﷺ) said, "You gain no victory or livelihood except

through (the blessings and invocations of) the poor amongst you." [Narrated by Al-Bukhari]

From it: To keep away from abhorrent manners, vulgar speech, pathetic matters, sins, transgressing the set limits of Allah, and clamorous gatherings.

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am observing fast."' [Al-Bukhari and Muslim].

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink." [Al-Bukhari].

Finally:

We recall this great hadith, which chills the skin, frightens the hearts, causes the souls to become anxious, so it may be a warning and a reminder for us, and how needy we are for it at all times.

Abu Huraira reported: (The Prophet, peace and blessings be upon him, ascended the pulpit and he said, "Ameen, ameen, ameen." It was said, "O Messenger of Allah, you ascended the pulpit and said ameen, ameen, ameen." The Prophet said, "Verily, Gabriel came to me and he said: Whoever reaches the month of Ramadan and he is not forgiven, then he will enter Hellfire and Allah will cast him far away, so say ameen...) [Sahih Ibn Hibban]

We ask Allah to make within this month an opening for the Mujahideen, a shelter for the homeless, safe haven for the fearful, release for the captives, joy for the sad, hope for the hopeless, strength for the weak, an empowerment for the transgressed upon, for he is the all-hearing, close, accepting, helper.

Abu Yahya Al-Libi